

A
R O D
FOR THE
BURKITES,
CONSISTING OF
REMONSTRATIVE ANSWERS TO THE OBJECTIONS
AND INVECTIVES,
OF THE INTERESTED, BIGOTED, AND MISGUIDED
INHABITANTS OF STOCKPORT,
AGAINST THE
“ *FRIENDS OF UNIVERSAL PEACE,*
AND
THE RIGHTS OF MAN.”

BY ONE OF THE “SWinish MULTITUDE.”

SECOND EDITION, WITH ADDITIONS.

“ *Do not rich men oppress you ?* ”

JAMES, II chap. 6th verse.

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PREFACE.

THE celebrated Dr. Young, in his Satires, says, "A Dedication is a wooden leg." And I have sometimes thought that many of our modern Prefaces are to the book, what crutches are to the cripple. But reading lately the works of a renowned classic, in which he jovially remarked, that, many a good literary production had been lost to mankind for want of a bold Preface, I therefore resolved, that should not be the case with mine. I shall not then weary the reader with asking his pardon, or begging his pity for the blemishes which may be found in this wonderful production, I say "wonderful production!" how can it be

be otherwise, when a "SWINE" is the author? Who would not crack his sides with laughing, on seeing a *Pig* set in a chair, reclined upon a table with a pair of spectacles on, a pen stuck in his foot, in the act of writing Political remonstrances? I am therefore so far from apologizing, that I expect the wonder and astonishment of all men, forasmuch as this is the first literary work of a "SWINE" since the foundation of the world. And I shall take it for a want of generosity in my countrymen, if this work is not preserved in the British Museum, for the inspection of the curious of every nation, tongue, and people!

A Rod for the Burkites, &c.

BIGOTED sectarians are generally strenuous to impose their own principles upon all within their sphere of acquaintance; and are often wicked enough even to hate those whose better judgment directs them to a non-acquiescence. But *political* bigots, who are equally enemies to *reason* and LIBERTY, break the barriers of silent hatred, by venting their outrage in malicious epithets, calumnious aspersions, and infamous invectives. Hence the advocates for liberty, are branded with "*Revolution mongers,—Adam wits,—the rabble,—the mob,—the blood-thirsty,—the innovators,—the swinish multitude, &c. &c.*" by which many of the honest and inoffensive part of mankind are intimidated, without daring to make a candid and deliberate enquiry. We shall therefore endeavour to give a remonstrative answer to such of our opponents objections, as carry upon the face of them some little plausibility.

And in the first place, we are by a proclamation, as well as by the abettors and retailers of despotism, called "*WICKED and SEDITIOUS*;" though these terms are expressed against *writings*, we well know they are intended to include *persons*. But what are our crimes? What have we done to merit the application of such infamous epithets? Have we murdered, plundered, insulted, stigmatized, or in any sense broken the peace? As citizens, we insist upon our innocence in all respects. And with regard to our religious conduct, we will be accountable to no creature on earth. But if we, whose conduct is unimpeacheable, must bear the stigma of "*wicked and seditious*" in what language, in what colours, or by what terms, shall we characterize the BIRMINGHAM CHURCH and KING MOB, and the London *Hubbub-makers*, the latter of whom destroyed several lives, and the former both lives and property. Surely, it will be deemed the height of moderation to call them "*outrageous and devilish*" BURKITES!!

But

But the common assertion is, that it is our wish to inflame the minds of the credulous and ignorant. This we flatly deny, as it would totally defeat our purpose, which is not to blow up *inflammation*; but to cultivate *information*. But here again some are weak enough to say, what business have the lower classes of men to concern themselves about the conduct of government. We answer, that, we have as much right to think and speak respecting the election and appointment of government, as it has a right to demand our money for its support. We challenge all our opponents to refute this plain assertion. It was for want of a manly spirit of enquiry and resistance in our ancestors, that the representation of this country is become nearly nominal; that one corruption after another has crept into government; that the national debt has encreased to its present enormous magnitude. Do we not see that tame submission to one encroaching act upon the rights of the people, proves a tacit invitation for the exercise of another? Has not every session of Parliament for many years back (except the last) imposed several grievous taxes upon the community? And though under the plausible colour of making the *rich* and *opulent* the objects of taxation, it requires but little sagacity to perceive that all taxes ultimately fall upon the *laborious* part of the nation.

This artful contrivance of Mr. Pitt's, amounts only to this, that he takes the poor man's shilling out of the rich man's hand. It is thus the "*swinish multitude*" are hoodwinked, whilst they are deprived of the fruits of their labour.

We are represented by the ministerial newspapers, as being a set of unreasonable men, who want to live without a government, and without taxes: the absurdity of this is so obvious, that we humbly hope no sensible person will believe it for a moment.

We should be shocked at the idea of being without a government; and we are well aware at the same time, that no government can exist without taxes: but we are confident that there are many halting places, between nothing and SEVENTEEN MILLIONS *sterling annually*!

Here

Here many are ready to say, "Does not the Minister know what he is about when he imposes taxes, better than we can tell him?" What he *knows* is not the subject of contention, but what he *does*: and it will be doomsday before he will be without a pretext. Woe to that nation whose taxation is determined by the will of an individual! And yet, has not the will of the Minister of this country, in almost all cases of importance, been carried in spite of the opposition of the soundest reason? Has he not often by *one* lacquered speech and a *certain* majority, held in contempt half a dozen or more of true substantial and argumentative speeches, delivered by able and disinterested men? Are not most of the debates in Parliament, mere farces to blind the eyes of the people? Does not the Minister of the day know when a bill is brought into the house what will be the issue of it, as well as afterwards? If incontestible facts are warrantable premises for impartial inferences, we insist upon the affirmative. When we contemplate on Mr. Pitt's *words* before he was Minister, and his *actions* since, we are constrained to say with the poet,

"When through death's strait, earth's sable serpents creep,
 "Which wriggle into wealth or climb renown,
 "As crooked Satan, the forbidden tree,
 "They leave their party coloured robes behind,
 "All that now glitters, while they rear aloft
 "Their brazen crests, and hiss at us below;
 "Of Fortune's Fucus strip them, yet alive:
 "Strip them of body too; nay closer still,
 "Away with all, but moral in their minds,
 "And let, what there remains, impose their name,
 "Pronounce them weak, or worthy, great, or mean."

YOUNG—N. 8.

We can however, we sincerely believe, declare, Mr. Pitt, combines *Principle* with *Practice*!!!

Among the national fascinations, none is more reprehensible than that so commonly proclaimed by the Ministerial sycophants, and echoed by the weak and bigoted (viz.) "that the present prosperity of trade, is the result of Mr. Pitt's Ministerial exertions."—*We* think it depends upon the ingenuity and labour of the bulk of the people; and that necessity or interest, or both in
 junction,

junction, are sufficient stimulatives to put in motion all the functions of commerce.

Governments have only to stand out of the way, if they desire the prosperity of trade. They have only to cease the creation of cursed destructive wars. If they'll do this, their neutrality will be as good, if not better, than their interference. But if any description of men deserve the pre-eminence in this respect, it is the Tars (we mean those men who are the chief supporters of Liberty against *foreign* Despots, and have the least enjoyment of it;) who by toil and bravery traverse the globe for the good of their country; who are often collared in the street, or torn out of bed from their wives, at the immediate instigation of a Minister, for the important purpose of scaring a Russian She Bear. But the Minister must be praised; and where real merit is wanting, the pretext must be supplied with fiction.

Rouse, rouse then, ungrateful Britons, and return your most ardent thanks to Mr. Pitt, for his providential care over this kingdom? Has he not by keeping a large Military and Naval force kept the Sea in the most perfect subjection, notwithstanding its attempt to invade the Land every twelve hours since he came into office! Have not the clouds been kept at a proper distance from the earth, and when by thunder, lightning, or rain they have bred a riot, or in other words, have been "*Wicked and Seditious*," have we not always seen them dispersed? Which of the Planets have we lost since he came into office?

And is it not evident that there is a good understanding between Mr. Pitt, and the prime minister of the moon; for as much as she continues to shine upon us! Has not he kept a rigid account with the sun; in making him fulfil the number of months, weeks, days, hours, and minutes in a year; according to the stipulations agreed to, a few days before the reign of King Adam? When had we snow at Midsummer, or intolerable heat in January? Who has seen the sun rise in the evening, or set in the morning, since the immaculate heaven-born minister came

came into office? And when another comet makes its appearance, we make no doubt but Mr. Pitt will stand forward to assert our right to it, or at least to our share of it: and likewise to a proportion of the fixed stars; by which means he will perceive a balance of power in the heavens as well as in Europe!!!

We sincerely request the concurrence of the inhabitants of Stockport, in a petition to be sent to Mr. Pitt, for the grant of another summer at the conclusion of the approaching winter!

But the greatest curiosity appears to the nation, when two parliamentary Achanites are both gaping for a golden wedge; or in other words a sinecure, *i. e.* an office with a salary, but without employment.—

“How curious to contemplate two state-rooks,
 “Studious their *nests* to feather in a trice,
 “With all the *necromantics* of their art,
 “Playing the game of *faces* on each other,
 “Making court sweet-meats of the latent gall,
 “In foolish hope to gain each other’s trust;
 “Both cheating, both exulting, both deceived;
 “And, sometimes, both (let earth rejoice) undone!”

YOUNG—N. 3.

It is certainly true, however, that there are in Parliament some honest upright, and disinterested men, who upon many occasions have manifested a liberal and patriotic spirit; and who have been willing to sacrifice gain for the good of their country. But as a majority is, in most cases, necessary to the accomplishment of national interest; these few have seldom had it in their power to be of much service to their country, except by exposing the machinations and corruption of the venal and prostitute.

Should an instance of influence be required, we refer the enquirer to the case of the slave-trade during the last session of parliament. Were not petitions poured in from all quarters? Were not all sects and parties alike, inimical to that inhuman and abominable traffic? Were not the most sanguinary hopes entertained by those who made the effort, that their humane prayers and exertions would prevail? Did not all ranks and denomina-

tions of people in the three kingdoms (except a few whose food, raiment, houses, land, &c. are the productions of human blood) unite their ardent prayers for the freedom of the poor slaves? After all, did we not see ministerial influence clandestinely prevail, and secure a corrupt majority for the infernal scheme of "*Wha wants me?*"

But this was not all. Was not the nation treated with farther "*contempt*" by one whose real name we do not at present recollect, but his fictitious one is D—of C—— who (after the most profound investigation and deliberation no doubt) pronounced the Slaves in a state of "*humble happiness!*" Was it experience or philosophy, that prompted this youth to pass such a judgment upon the poor negroes? We'll stand out of the way, and let Milton's Devil speak to him.—

"Lives there who loves his pain?
 "Who would not, finding way, break loose from hell,
 "Though thither doom'd?—Thou would'st thyself, no doubt,
 "And boldly venture to whatever place
 "Farthest from pain, where thou might'st hope to change
 "Torment with ease, and soonest recompence
 "Dole with delight——
 "To thee no reason, who know'st only good,
 "But evil hast not try'd."——

It would be charity to suppose that those who can behold the miseries of millions of their fellow creatures, without emotion and sympathy, would not shoot or stab their brethren for an unfriendly word: or for wounding (what they call) their *honour*.

But some of the wise-acres of STOCKPORT imagine they oppose us when they tell us we should honour and esteem our superiors. We know that. But the term superior is in our opinion a word of construction. If by it we are only to understand one who has five hundred or a thousand a year, or a man with a large wig or a big belly; a haughty strut, or a significant stare; an imperious voice, or of a domineering dictatorial temper, we shall not hesitate, but utterly refuse to give him the least reverence whatever. But if we are to understand one who holds an honourable office, and makes it his principal

cial care to practise truth and equity in all his dispensations ; or a man of property, or any other man, who is of a public spirit, of a philanthropic and benevolent disposition, and who exerts himself to the best of his abilities to promote the good of mankind, we shall not only give our esteem, but confess ourselves unable to withhold it.

“ Our hearts ne’er bow but to superior WORTH,
“ And never fail of their allegiance there,”

Because we know,

“ WORTH make the man, the want of it the fellow,
“ And all the rest is *leather or prunella*.”

Besides, we think nothing is more destructive to the welfare of mankind, that flattery and undue praise ; as it cannot fail to confirm the wicked in the practice of their vice ; to make one set of men into fools, and another into rogues. If the people of England had the sincerity, dignity, and courage, to frown upon and discountenance the vicious of every rank ; and at the same time, the wisdom and honesty, to applaud disinterestedness, and virtue wherever they appear, a reformation would be more than half effected. But when an unmeaning word or sentence is applauded ; when a look, a stretching out the arm, or walking across a room are published as acts of uncommon *condescension*—when knaves are called, and calling each other “ honourable,” and “ right honourable”—when nothing is necessary to the making of a modern gentleman but money and effrontery ;—in short, when men can have praise without deserving it, and guilt without censure—we need expect nothing but oppression, injustice, and final ruin.

The enemies to reform tell us likewise, that we have a “ quiet government.” They are so busy taking our money that they have not time to be otherwise. But we wish to know what becomes of the *seventeen millions* which are collected every year ? And we ask—what services or exploits are performed for the good of the nation, by those who spend so much of our money ? Are

our morals mended by example ; Ask the courtiers ; if *they* will not tell, enquire at Newmarket—there you will be sure to meet with weighty information. It is true, they make an attempt once a year at least to divert us, through the medium of sycophant newspaper, by giving us a pleasing detail of Diamond Epaulets, superb Carriages, coloured Ribbands, brilliant Stars, glorious Petticoats, and Diamond Necklaces !

Were such a man as JUDAS ISCARIOT, present at one of these scenes, one may suppose, that he would from the narrowness of his soul exclaim “ What a waste of good is here ; ought not these things to be sold and the money given to the poor ! ”

Again, we are told, that we ought to “ honour the King.” In what respect do we dishonour him. Is it by a calm and peaceable enquiry into the nature of that government which is supported by our own money ? If we hereby dishonour him, we avow and declare to the world, that we will continue to do so : Nor shall any menaces deter us therefrom. If ever we are defeated, it must be by rational argument ; vindicating and proving the purity of the practice of our present constitution ; and at the same time that a reformation is an unnecessary and unjustifiable claim. It is well known, that there are many of the members in the House of Commons, whose abilities are so eminent, that they can almost make falsehood appear in the shape of truth. And that whenever these Men CHANCE to have truth on their side, they can make falsehood and error as impotent and despicable as chaff in a whirlwind. If therefore the reformers’ claims are unjust, and the constitution pure ; they are by plain argument able to make all the reformers in England utterly ashamed and confounded. But in the science of vindication, there are two requisites indispensibly necessary, which we fear some men would be somewhat puzzled to produce (viz.) TRUTH and HONESTY !

Again,—we are called “ *Breakers of the peace and promoters of mischief.* ” But who broke the peace at Birmingham, London and Edinburgh ? Did not your outrageous

ous mobs there break the peace, destroy lives and property, in order, as they pretended to keep *quietness* in the nation? And have we not been threatened and insulted by the *quiet* inhabitants of STOCKPORT? Have we not been branded with all the scandalous epithets deviseable? Have not a Mr. Loaf and a Mr. Button, in the heat of their frenzy, threatened to blow us up?—Has not another gentleman, with a powdered head, been at the trouble to carry from alehouse to alehouse, the abominable fabrication of the *Paris pies*, &c. &c. for the sole purpose of disgracing us? We think it extravagantly strange, that those should be such outrageous advocates for PEACE, whose daily bread depends so much upon the *breach* of it: And at the same time astonishingly whimsical, that those should clamour so much for the *purity* and *preservation* of the CHURCH who occasionally, case themselves in a scarlet coat, and a hunting cap, mount a horse, and exultingly shout to the sound of a bugle horn!

We are told likewise, “That bloodshed will be the issue of our proceedings.” We hope there is no *probability* of it: And at the same time we are sure, there is no *necessity* for it. If things are brought to such a crisis; that claiming our right will cause the shedding of blood, we need no greater proof of the necessity of an immediate reformation. We ought to be alarmed at the consideration; and with one accord strike at the root of an evil, which may in time involve the nation in inevitable ruin.

Our motive is not to *promote* war: but to establish a government that will be too *wise* and too *virtuous* to involve their country in blood and devastation, for the wicked purpose of gratifying *ambition* or *interest*. The poor and ignorant of all countries have been taught to *applaud* the taking of an island or a city, with the loss of four or five hundred men (and sometimes as many thousands). We teach them to believe that island or city to be too dear which has cost *one* life; and that it is an abominable theft to take them on any score, except only in the case of resumption.

Nothing

Nothing in Nature has baffled our understandings more than the distinctions of *royal*, *noble*, and *mean* BLOOD! From whence did this variety proceed? Had we royal, noble, and vulgar Adams, at the beginning of the world? Or supposing the first to be a vulgar one, did Jupiter in his anger, and at a more recent period, kick another or two out of Heaven, as he did his son Vulcan, (for we cannot find that the God we worship ever created either) in order to establish kings or nobles on the earth? Or have they eaten whales and sturgeons (the royal fishes) and drank Tokay wine until they are gradually refined, en-nobled, and royalized?—Or are they penned up and bred like game cocks, or running horses; until they are to mankind a curse instead of a blessing? Or have they by a new chymical operation changed the original nature of their *blood*, from *vulgar* to *royal* and *noble*; and secured to themselves an exclusive right by an eternal patent? O ye noblemen produce your *noble blood*; and we will produce our “*swinish blood*!” Then shew us, O ye physicians, surgeon, anatomists, alchymists and philosophers what are the properties that give *excellence* to the one and *meanness* to the other! When a dispute arises about a person's *royalty* why do they not open a vein, and examine his blood, and decide the matter at once: instead of bringing to the field of slaughter, and spilling the more useful blood of forty or fifty thousand of the “*swinish multitude*,” in order to determine who has most power, not the most *right* altogether, to wear the tyrants CAP! If there is a real physical difference between the blood of a *Duke* and a *Drayman*, a *Lord* and a *Labourer*, a *Prince* and a *Peasant*; why are our dispensatories and other medical books so silent on the subject? Why have not the distinguishing properties been published?—But if there is no inherent difference, why should we be eternally humbugged with unmeaning sounds, and tantalized with Aristocratical nonsense! ! !

Reason suggests to us, that merit or demerit is to be found in the man's mind, not in his blood. We agree with Dr. Watts, who says——

“ Were I so tall to reach the sky,
 ‘ Or grasp the ocean with a span,

"I would be measured by my SOUL!"

"The MIND's the standard of the MAN."

Besides, the designing great, have bewildered the minds of the lower classes of men (as they are called) by bombastical and superstitious titles and qualities applied to themselves; such as Sacred, Serene, Gracious, Highness, Excellency, Worship, &c. &c. &c. and which are generally as foreign to whom they are addressed, as if they were to say to a *common prostitute*, may it please your *Chastity*; or to a *Highwayman*, may it please your *Honesty*; to a *NERO*, may it please your *Tenderness*; to an *Ass*, may it please your *Wisdom*; or to *Antoniette*, may it please your *Innocence*. But we wish to teach our countrymen, that nothing is more destructive to the public weal, than the application of virtuous titles to vicious persons, because such a practice can only tend to make fools into knaves; and knaves, if possible, into sometimes worse, while the meritorious and worthy are neglected and forgotten. "A poor and wise child," says "Solomon, is better than an old and foolish king, who will no more be admonished."

The security of a corrupt government depends upon the ignorance of the commonalty, subject to it: and the constituents of a corrupt, oppressive, and tyrannical government, are as much affrighted at knowledge in the people, as thieves and robbers would be, if we were henceforth to have day-light without darkness. The generality of the laborious in England seem to think, that if they work hard, and then eat and drink hard, they fulfill their duty to its utmost extent; and this is all that their oppressors would have them to think. We wish to inform them, that they are made for *nobler* ends. That it is their interest to think, read and converse (a small portion of their time at least) in order to learn their duty to each other, as citizens; and their duty to God as Christians.

But among all the sycophants, sophists, and idiots of almost every country, none stand in so contemptible and ridiculous a light, as a majority of the clergy, who, when they preach to, or pray for, those whom they deem

deem *vulgar* ; are often very profuse in their menaces, with a mixture of fire, brimstone, and thunder bolts ; whilst the *royal* and *noble* finners (though tyrants, oppressors, extortioners, and adulterers, are led in flowery bands by the still waters of comfort, and in the paths of peace, finally, to obtain *everlasting life* ; though we learn that in the beginning of Christianity, the apostles taught that God was no respecter of persons. We therefore recommend to you, Churchmen, this your own threadbare Doxology—

“ As it was in the beginning, it is now and ever shall be, world without end.”

Clergyman—“ O sing unto Kings and Nobles a new Song, for they have done mortifying things ; with our money and their own army, have they gotten themselves great salaries !!!”

O tell them, “ Dearly beloved Brethren, that the Constitution moved us by sundry *Places, Pensions, and Tythes*, seriously to acknowledge, and with indignation confess our manifold grievances ; And, although we ought at all times to keep a strict eye upon sycophant Courtiers, yet ought we most chiefly so to do, when they assemble and meet together to render unto themselves whatever avarice or ambition may be inclined to covet ; and to the “ *Swinish Multitude* additional burthens !!!”

To those who are industriously teaching the credulous, that it is our design to kill the K——g, to pull down Churches, to create a Civil War, and to divide the property of the rich among the poor :—we shall only challenge them to give an instance of such brutality of expression, in any of the patriotic Societies in England. We are as great enemies to discord and injustice in the people, as to tyranny in our governors. If it be a principal axiom with us to divide the property of the rich among ourselves, or whom we please ; how shall we account for the folly and ignorance of those gentlemen of property who are so studious and active to promote our glorious cause ?—It would be wasting time to expatiate on a subject so manifestly absurd : but this
aristocratical

aristocratical objection is equally substantial with all the rest. Our request is, an equal representation of the Commons of Great Britain; by which our *rights* would be obtained, and preserved, from the claws of ravenous spendthrifts, and prostitute placemen. This object we will never relinquish: no menaces shall hinder, no power prevent our peaceable and lawful pursuit. How silly and vain then are the efforts of those bigoted blockheads, who suppose they can stop our proceedings by withholding an ale-seller's licence! We are astonished at the stupidity and inexperience of those fire-side fatlings, who, when they are stretched out in a large chair, with their bottle, glass and pipe at their elbow, a warm fire before them, a fine papered room around them, and a soft carpet under their feet, descant on the glory, wealth and happiness of the English nation. If these raw-pates would take the trouble to visit the Derbyshire miners, the Welsh mountaineers, the Scotch highlanders, or those wretched counties in England, which are destitute of trade, 'tis a thousand to one they would sing a new song. But if they cannot be convinced by contemplation, we advise them to *dine* with these poor creatures, and if they please they may *sleep* with them too a few nights.—Then we have no doubt but they would change both SONG and TUNE.

We sincerely request our countrymen to begin to *think* for themselves, and not suffer the selfish and venal to baffle their reason by telling them of the prosperity of our nation, and the flourishing state of our trade: for the truth is, that if our government continue unreformed a few years longer, France will become our superior in almost every point of view, as it will be natural for tradesman and artists to go—

“ Where Liberty abroad walks unconfin'd.”

And what must be the fate of a kingdom so narrow and populous as ours, when trade is extinguished? will not its wretched inhabitants fall furiously upon each other; and will not that national calamity be really to

be feared, which the non-reformers are perpetually holding up as a scare-crow; viz a *Civil War*? In short, it is easy to predict, that if England continues unreformed, it will, on the first stagnation of trade, become the 'Bedlam of the world.' But we will ask by the bye, who are most benefited by a good trade in England? 'Tradesmen and mechanics,' we reply: no; they are not *most* benefited thereby; for no sooner does the Lord of the Manor hear of a prosperous trade at, or near his estate, than he issues forth from the nest of licentiousness (we mean London) and augments his rents, which cannot fail to raise the price of provisions, and other necessities of life; so that often the mechanic, at least, is but little better for a good trade, except in idea.

We think likewise that those distributions of government are too unequal that gives to oneman *Ten or twenty thousand pounds a year*, and to another *Sixpence a day*! the latter of whom often performs great exploits for his country?—but the former—say what,——ye adolaters of Power?—

Nor can we look with unconcern on these legislators who suffer immaculate rascals to sell their votes and their country, uninterrupted, and at the same time inflict five hundred lashes upon the bare back of a poor pined Soldier, for selling an old shirt to buy a loaf when he is hungry!!! Neither do we admire that policy which may spend half an age in the dubious trial of an East Indian plunderer; and at the same time treat an honest citizen, or country-man, as a common felon, and precipitate him into a loathsome prison for several months: (while his family are starving, or begging) for the unpardonable crime of killing a silly hare; which can never be made worth a shilling for eating, without eleven-pennyworth of sauce! We likewise think it a strange consideration that a *fat* Bishop should have near *twenty thousand* pounds per annum for doing almost nothing: while a *lean* Curate has perhaps *twenty or thirty* pounds per annum for doing almost every thing. We imagine it would be far better for their respective congregations to pay them according to their merit: were this the case, England

England would not be so notorious for drunken, whoring, gambling, swearing, idle, covetous and profane Ministers of the *everlasting gospel*!!!

Were all who are convinced of the necessity of a reform to declare it openly and boldly, the reformation would be within an hair's breadth of being completed: it is an absolute truth that there is a great majority, who either secretly or openly wish for a reform: But, for want of an unreserved declaration of their opinions, those hair-brained bigots who ignorantly and superstitiously call themselves "*Church and King*" folks are prompted to domineer and hector over those whose characters and abilities are incomparably superior to their own.

But finally, we believe despotism, oppression, and inconsistency, have nearly had their time on earth: and that the glorious SUN OF LIBERTY has already arisen upon America, and France; and ere long will shed his impartial beams on every clime alike. Then the Turk, the Russian, the Algerine, the wretched African, and all the Slaves on earth; shall rend asunder the chains of tyranny and despotism, and with uplifted hands send up to heaven an universal shout of gratitude, for the enjoyment of that blessing, which is the gift of God, the birth-right of man, and the soul of every joy on earth,
—LIBERTY.

POSTSCRIPT.

WHEN we had nearly closed the preceding remonstrances we were attacked with a kind of merry surprise, at the appearance of a droning clandestine letter which was inserted in a London paper, dated Stockport, September 15th, and signed H. W. But though we beheld with indignation the design of H. W. we could not but laugh at the predicament in which he was involved by the Printer inserting that part of the letter

ter which was evidently intended for his own private instruction. The author seems to lay great stress upon respectability: but if we may judge by the context of his letter: he is manifestly an entire stranger to its genuine acceptation. 'Tis plain that he thinks the words Rich, and Respectable, are synonymous. But if he'll be kind enough to step over to France for a few weeks; we have no doubt but they will either effect a revolution in his understanding, or his language; or both. They'll speedily teach him that "*Worth makes the Man.*"

If we invariably combine *Respectability* with *Riches*; we must by the same rule, connect contemptibility with *Poverty*; which would not only be ungenerous but wicked, To report a man a knave or an idle fellow who really deserves such characters may in some cases be justifiable, but to publish a man, as a Pauper in a Newspaper, is an act of almost unparalleled meanness. But *Hibbert*, is not a Pauper. A prudent man, will always consider good private conduct as a constituent part of *Respectability*. Let us then for a joke sake suppose a man's weight to be according to his merit, and having a pair of lusty scales at hand we'll put H. W. with his *Respectability*, &c. in one end; and poor *Hibbert* with his *Poverty* in the other—then woe to H. W.'s skull.

Our hero talks likewise of *illiteracy*. We shall only recommend him to a comparison of our *resolutions*, with his own *letter*; when he will find that the former (chiefly the production of *Andrew*, whom he falsely called a "*cotton spinner*") are as much superior to the latter as the immortal Homer's *Iliad* is to the History of Tom Thumb!! Our author's *style* is so dreary and sordid, we are inclined to think that during the time of his writing this matchless letter, he was listening to an old toothless Nurse, humming the tune of the Babes in the Wood!

Should H. W. find himself disposed in future to deal in private characters he may depend upon an equal return, and probably an hundred per cent for interest.